

M-294

Wednesdya April 4, 1962  
Played on Thursday July 5, 1962

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Mary Whittenberg  
Lotte Karman  
Helen Krabbe  
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Well, let's talk about work. Who has questions?

QUESTION: (Fred Perleman) No question. You gave me a task last week. I did not miss any of the appointments ~~last week~~ but I was late four times.

ANSWER: The idea was to do it on time, wasn't it?

Q: Yes.

A: I think that was included in it.

Q: Well, I thought four out of twenty one was not too bad. I should have done something about it.

A: Would you like me to say yes?

Q: Well, this was my own opinion.

A: I can agree. It is better than ten out of twenty one.

Q: I found that I made some bad choices as to time. Out side of that, it wasn't too clear.

A: What wasn't clear?

Q: As to what would be a good time to choose. I thought one time would be a good time to choose but it turned out to be the opposite. But there were so many distractions that it was impossible. There were several things that you said that, during the week, became unclear in my mind. And one became cleared up just today and the other one became more unclear. You said, after finishing reading in the morning for fifteen minutes, to budget that next hour and to be precise about the time. There you stipulated that everything should be allotted so much or that I should (...?)

A: As much as you can budget. It means usually an estimate that

you think you might be able to do it. But very often the budget turns out not at all actuality.

Q: I got completely lost. The first day I had it and it worked out. And then, for some reason or other, it got confused with budgeting the time during the three hour periods. And I thought that that was what you meant but somehow it just....

A: Then you do it again. Then you are clear now about the other time?

Q: There were a lot of things that happened this week. It was a very good week.

A: And also that you can arrange the time a little better because you now by experience what is right and what is not right.

Q: I think so. Yes.

A: Again, as if it is a new task. And you try to do it as well as you can.

Q: I find, of course, that during the whole hour period, there were ceratin times where I got close to, and even though I think of it, I can not seem to be able to summon up enough energy to sustain it. I got a taste. You gave me two things to use: one, as if someone else were looking at me. And when I think this thought it has an effect. It brings me to the right place. And the other was as if my God were looking at me, which was a little different than as if someone else. But just when I begin to feel something, I think I do something myself that stops it.

A: If you are clear about the idea of what is meant by being awake or trying to wake up, I do not think it should give you any partuc-ular difficulty.

Q: The point comes in where I say, "Ah, yes; this is it."

A: But ~~that~~ exactly that, you see, might spoil it.

Q: What is exactly what does spoil it and I do not know how ...

A: Well, I can not say, "Do not think". But, <sup>put</sup> parallel to the thought process something else which is an effort to try to wake up. That one can do, separately from a thought process. And, when you do not pay enough attention to the thinking, then you can really put as much energy as you have available in trying to wake up.

Q: That I have to try to re-create.

A: No. Each moment is a moment by itself.

Q: But since I had a taste I think I am familiar with what should be coming so when it comes, I say, "Ah yes, this is it."

A: You cannot help having expectations, particularly if you have an experience. Sometimes the experience is not only agreeable but also you feel it is useful. Then, you cannot help thinking and hoping that you will have that again. Usually when you put that in as a substitute, that ~~is~~ you are looking for something, then you forget that it is necessary to wake up at a particular moment when you want to make that effort. And this is always the difficulty. And therefore, it will go up and down. You will have all the time thoughts and feelings come in. And all the time, if you have enough energy for it, you bring yourself back to the fact that I want ...

they can bring back again the particular realization of being.

Q: Now when you said budget that time, I took it to mean that there will be certain times when I will be more able to do this.

A: I am sure.

Q: Now during the ~~time~~ inbetween these times...

A: Leave it alone.

Q: And yet I must remain aware of it.

A: You have to remain aware.

Q: I see this coming. I know that I am going to have a period of forty five seconds where....

A: When I say leave it alone, that means I will release you of the pressure; but you will have the pressure just the same. You see, what I mean? One does not work under a strain. One must work in a condition in which, you might say, awareness appears. And the more the strain, the more you force yourself to do that, the more you lose your ordinary functioning, and it is gone. Then it is not functioning that has to do with ordinary functioning. As a matter of fact, when I am awake, it is not that I am functioning in the usual way. I do not want to pay, or give more ~~attention~~ energy to such functions because they start to interfere with the attempt to be awake. And it is very difficult even to describe what it is to be awake. Only if one makes the effort and has an experience of seeing oneself as if one sees it from the outside, or as if from the outside, or as if someone else is looking at you, or as if God is looking at you. All these are little helps, little supports to bring about within oneself an idea of what is meant by waking up. And one cannot really define

it very much more, than only on the basis of an experience. So that then, ~~with~~ when words are used that indicate to wake up, the response in you is: Yes, I know what is meant. I know that state. I know it by experience. It will naturally go up and down because it is not something that simply comes easy. You have to ~~make~~ that effort all the time; and you cannot make that effort all the time. And ordinary life will take over whenever it possible can, because in ordinary life, there is no particular reason to be awake. And therefore, if I try to be awake, then I go against that what ordinary life requires. And if I am so used to ordinary life with all the habits, all the habitual thoughts and feelings and doings, that I simply do not allow anything to interfere with that, unless I make a very strenuous effort towards that. And I will then, you might say, oppose what takes place in ordinary life. And I will stop, as it were, for a little while, these ordinary functionings. They will continue. That is, I will keep on thinking. I will keep on you might say, living in an ordinary way. I will still keep on behaving. But, in addition to that, I now become aware of that form of either behavior or, as I said many times, the thought process that goes on, or the feeling process that goes on. But, I ~~will~~ <sup>not</sup> am/interested enough to start thinking or feeling about it. Simply the difficulty is that the moment when I want to be aware, is a moment which goes by, one moment after another moment after another moment. When I expect something, I project myself in my thought to something that is going to happen and I use my ordinary function for that. Whereas being aware is not a function of my ordinary mind or ordinary feeling. It is a

function of a mental quality you might say, but which is executed or which uses a part of my brain for that purpose and the other part continues. I do not want to make it too complicated because experience is one thing that will tell. Because in reality, it is not a splitting up of one mind. It is really as if something inside of my mind starts to function differently. And it functions then at the same time. As I say, it might make it a little too complicated. For next week now, you know.

Q: There were a couple of things I wondered about. For instance, when I first tried to look at myself as if someone else were watching that I was definitely looking from above and behind. And I saw an image more than I actually saw myself. As the week went on, I began to feel myself, my body, but all the pieces were not there. I would have legs and my back, and the arms would not be there. When I tried to join the arms or bring in the head, well then I would lose it.

A: When you sit without any particular reason for doing something else, and you close your eyes and you relax, can you then, with your eyes closed, have the image of yourself sitting?

Q: I don't know, I think so.

A: Try that before. You see? Also, what you can do is to stand in front of a mirror. You see yourself. You close your eyes. Remain aware of yourself standing in front of the mirror. Your image is looking at you. And you know it. With your mind, you know it. But there is something else that is the experience of being awake. That is, also, you know you exist. And it is really the knowledge of existence that I am interested in because

that is the only way that I can express, if for myself, that I know I am. It is difficult because I am in my functions. But, I say, "I know I exist", I can do it impartially.

Q: I also found myself full of tenseness.

A: Yes, of course, you are constantly under tension; All your muscles, everything. Yes, you see many things of that kind. Sometimes it is worthwhile to try to change them but that was not included in the task.

Q: You also said to try while driving to watch my arms. It was not possible to watch them because they moved too quickly but....

A: It is a question of being aware, not watching.

Q: What I did become aware of was that they were being used, as my job, they never had too much tension. They knew their job. Certain parts were very (...?), and other parts were very stupid. They knew what they were doing but when they stopped, they didn't know enough to stop.

A: Good; now, while you are driving and you have your arms in a certain position in which they know how to drive, the body does that automatically, you change it a little bit. For instance, you grip the wheel with more force than usual. You see? You make a certain tension in your arm which is not unusual. Things of that kind make you much more aware of the existence of your arm.

Alright?

Q: One question: In the morning on arising, does it matter whether I do something first before I start to read; like wash my face?

A: It does not matter. Alright for next week? All set? Four out of twenty one is not very (...?).



QUESTION: (Dianne Castagno) I want to report on my task. It had to do with waking up at a certain time without an alarm clock. On Wednesday night it was eight-thirty; that was the time I wanted. Wednesday night I went to sleep very early. And I kept waking up all night. And then, when I woke up, it was ten to seven. So I went back to sleep and when I woke up it was 9:30. ANSWER: It spoiled your sleep a little didn't it?

Q: Yes. I was nervous all night long about waking up. Thursday night I pictured the clock in my mind and I kept on saying to myself, "I wish to get up at 8:30. And I went to sleep and I woke up at ten to six that morning. It was not the time that I wanted to get up and I felt pretty badly about it. Friday night I got to bed very very late. It was six o'clock in the morning, but I wanted to get up at noontime. And I pictured twelve o'clock in my mind and I woke up at one. The telephone rang. Saturday night I went to bed late and I picked an early time because I felt that I had not been serious enough and my wish was not strong enough. So, I wanted to get up early on Sunday morning. But I didn't. I overslept. And then Sunday night I read from All and Everything. And I thought about the time that I wanted to get up. And I still could not get up. And today I have not been able to get up at the time that I wanted to do it. I had done it before without it being attached to the task but it was mechanical. I would say, "I want to get up at 7:30 as an experiment with myself", and I would get up at that time. But this week I absolutely could not do it.

A: Try it again. It will be much easier. Do not force yourself. When you fall asleep, relax first. And let it go. All

you do is fis in your mind you wish that you would like to get up. Do not think that you have to worry of you do not get up. And when you do not get up on time, do not worry. It is a very difficult thing to do; to do it as a task. And it is not something that you simply say "I can do it."

Q; I had that attitude that I could do it.

A: Yes, I know. You have found out that you cannot do it. You see, you have to be much more restful about it. You have to accept yourself as you are now. And you know. And you see almost, I hope. Much more of that instead of ~~of~~ I wish.

Q: ???

A: But much more restful before you fall asleep. And also you must fall asleep. You must even say, "If I wake up, fine. If I do not, really, I do not want to spoil the sleep." It is very much in your mind and it goes to another place really., not so much in your mind. And it goes to another place that belongs to another region and you make it (...?) worthwhile. And, as long as you get it out of your mind in that region, your mind will be able to wake up. Alright? Try it again.

QUESTION: (HELEN Krabbe) I want to tell about my task to be awake when I get out of bed until I am in the shower. And I am not quite sure where I have (...?) except that I feel more collected, more peaceful. I have been able to consider my moods from waking up (...?). I do forget sometimes. I find myself in the bathroom already and so I go back and sit on the edge of my

bed and do it over.

ANSWER: Do it much slower. Much slower. Even at such a pace that you do not know yourself. But ~~keep~~ on watching. Keep on seeing that that is what you do and also remember why you do it. So that you do not get attached to the fact of doing it but you become attached to the fact of wishing to wake up and be what you ought to be. And if you have in your mind simply that it is for an aim, and that the aim is far off, but, in order to reach there, you have to learn small steps like this. Then that by itself will not assume the importance which it now has. You see, you have to project it much more in the sense of something you would like ultimately to become. You see what I mean? It takes it away a little bit from a ~~strain~~ strain that you might have while doing it. And, besides that, when you do it very slowly, you have all the chance in the world to remember that because you have slowed down your pace so much that it becomes within your means. Alright? After you have taken a shower, and you get out, and you have dried yourself, then sit down for five minutes, very quietly. Try to collect yourself. See yourself as you have been, as you now ~~are~~ find yourself, and try to project yourself, as it were, what might be in the next five years and how you will be psychologically. Not in any way physical behavior or in any way describing circumstances in which you might live or what you will be professionally; but what will happen to you as a psyche; as something that still will make you alive and that animates you and that represents your life for you. It will include certain thoughts. It will

include, of course, something that has to do with how it is to be harmonious. How it is, how it would be, if I could become poised. How it should be if I actually developed in a certain direction, that ordinary conditions of ordinary life will not effect me as much. But, if you collect and if you relax with that, and then let the thoughts of that kind stay, and thoughts of another kind, do not pay attention to them. You understnad?

Q: I try to do that before I read.

A: Thzt is the task.

Q: ??

A: Mes, but at least for five minutes.

Q: It helps me also very much during the day.

A: Good and introduce what I said about thing about, because it must not be daydraming.

Q: Well, this is what I noticed also (...???) passing through.

A: Yes. There will be lots ~~an~~ of it but you must not give it the energy. In other words, you come to yourself. Alright?

QUESTION: (Jerry Schultz) I have a question about breqthing, I find of late, doing the sensing exercise, that when I find myself most relaxed and on the fringe of experiencing something, my breathing stops, unconsciously. It is as if I want to remain so still that I stop breathing. But it is not a conscious....

ANSWER: You do not stop breathing Jerry.

Q: Well, the next thing I remember is that I have to take a breath.

A: Well that is alright.

Q: It just doesn't continue to breathe normally.

A: Ah, that is different. You change the rhythm of your breathing.

Q: Yes. In a sense I change the rhythm. But it is more or less that it slows down almost to a stop.

A: Yes, almost. But you continue to breathe, don't you?

Q: Yes.

A: Thank God. Alright. It changes. Good, ~~what~~ now what? The question is: is it right or wrong? It does not matter. Do not pay attention to it. Even if you have to take a deep breath, do not change it intentionally. It <sup>may</sup> ~~will~~ happen.

Q: The sudden realization that I have to take a deep breathe I really lose what I am trying to get.

A: Yes, it throws out your sensing exercise because you are afraid of it. If you do not pay attention to it you can continue with your sensing.

Q: In other words, I would not just stop breathing.

A: No. Are you afraid of that really?

Q: No.

A: It won't happen. I would say, "If it happens, tell me."

Q: One other thing....

A: Let's continue just for a moment. The fact of breathing simply means that my body has to have, at a certain time, a certain amount of air. I am now engaged in sensing. Sensing means I try to acquire a certain, let's call it, an acquisition, for lack of a better word. It is a function of my body, purely physical. And I want to have this sensing and sensation quite clear. That is, my body has to learn what it is to have a

sensation and for me, in my mind, to know that the sensation is there in my body. And I want to make sure that it is not mixed up with feeling. So that whatever the state of my body is, is a result of that what I call sensation, by means of which I receive those impressions of the state of my body. And I do not see it as a result of an emotional disturbance or any kind of feeling. So, for that reason, it is very difficult thing because my body does not sense normally and it mixes it up with feelings which are the result of an emotional condition, on account of which, my body takes on or starts to manifest in certain ways of expressing such feelings. Now, I try to sense. And I do something with my body and my mind in a relationship which is quite different from the ordinary condition of my body. And therefore, it requires a certain kind of energy and it takes energy from the rest of my body and the maintenance of my body. So, as a result, it must effect my breathing. And it must effect my blood circulation. It also would effect my touch. Now, the reason why I want to do it first with one part only, is not to disturb the physical condition of my body too much. You understand? I sense my right arm only. And many times I have said it is as if my right arm is the only part of me that exists. Simply to satisfy the condition of the rest of my body which can then continue to function in its ordinary way. The energy is only sent to the right arm. It will not be sent to the rest. And the body can make the adjustment. And, for that reason, the breathing will not be effected too much. But, if I notice that my breathing is changing, and I

have fear that it might stop, I spoil everything because I will not sense any longer.

Q: After I do the individual parts of my body, I try to sense my body as a whole, and that is when it happens.

A: Then do not do that.

Q: Just the limbs?

A: That is right.

Q: Another question. I found since my wife and child have come back, that it is very difficult for me to do the exercise in the morning unless there is absolute silence.

Otherwise I am completely distracted. And that includes just a whimpering in the other room. I am so easily distracted from myself. Should it be that much of a distraction for me or am I giving in too easily?

A: How much is the distraction Kuny?

Q: (Kuny) It could be loud because the baby (...? ?)

A: Could he do it before the baby wakes up?

Q: ??

A: Jerry, you have to find out. Maybe you have to get up a little earlier and see if the silence actually helps you.

Q: Well, I had better results when there was nobody in the house.

A: Good, then you do it that way. What time do you get up?

Q: Six.

A: Six? Not bad. Make it 5:30. Kuny, if he needs help, you supply it. For one week only Jerry. It is not too long and it is very good as an experiment, particularly when you know it is going to stop. But at least you will settle in your own mind if it is needed or not. I assure you, it is not needed

QUESTION: Well, to see what my reaction is.

ANSWER: No. That is why I ask.

Q: I made a promise to myself. Is that it? And I want to fulfill it.

A: No, it is not that. What is an aim? What is the reason for doing a task? A task is only a means to an end. What is the end? What is it that I really want to do it for? Also, why do I want a task? In order to report on it and say I have fulfilled it and so forth? All of that ~~may~~ may not have any particular value if it is not linked up with the wish to be awake. And a task is only a reminder. If my feeling that I want to wake up is so strong, then I am glad that I am awake physically, regardless of one clock or another. But, if I make it too dependant on the alarm clock, that it is not the only thing that can remind me to do a task, then I have forgotten entirely what the purpose of the task is for. You understand why we talk? We only have one aim. At the present time, we have one aim in life. It is to be awake to ourselves while we do things. We have no other aim. We do not want to become very proficient in any one direction or the development of any one of our ordinary functions. We do not want to become a better man in that sense. We don't want to become an expert. We don't want to become primarily healthy or primarily a good brain that can think or a certain feeling center that it actually can feel. We are not interested in that at the present time than only as a result of a condition which I call to be awake to myself. To be awake to myself means that I assume that I am now asleep. That is, I am a mechanical, ordinary...



It depends entirely on my wish to do it. Of course there are ordinary things and ordinary noise and so forth, even ~~at~~ street noises that, in the beginning, will effect one when the sih is not stron enough. But when I really want to sense and sit down for sensing, and I relax, I exclude al-  
clude already many noise outside of me which cannot pen-  
etrate. It is one way by which I actually can prevent noises from coming in; it is by relaxing in such a way that there is no hold on me. And even if there are noises which do enetr, they come to my consciousness but I do not pay attention to them. <sup>1</sup>Try it out for one week. Get up at five thrity. Alright? And do it that way. Do not do the totality. I think it is fear just the same. But it does not matter.

QUESTION: (Hilda Gardiner) You gave me a task of tryong to be aware of myself at least ten times a day while doing chores on the house.

ANSWEER: Was tht already two weeks ago?

Q: Yes, but I did it only for one week.

A: That is right.

Q: And only once in the whole week did I do it ten times during one day. And I would usually forget even though I had written itndown ~~an~~ a piece of paper. I would remeembr five minutes after, But I would forget at the time I was supposed to be awake.

A: How were the other days? How many times?

Q: It was an average of six times during the day. But only once I did it ten times and ~~th~~ even then I forgot twice

and I had to make it up later on during the day. I found that I was not really all there. I was sort of doing it because I felt that I had to do it.

A: You do it five times now this coming week; five times a day. And much more quiet, much more simple. You know? Again, not under a strain. But try to do it because you want to do it. If you do not want to do it, do not do it. You know what I mean? Do not do it because it is a task. Do not do it because you have to report. Do not do it because I have asked you. You do it because there is something in you that reminds you of your wish. And then it is alright.

Q: I think that will be easier.

A: That is why I asked if you did it for two weeks, because you must not put yourself under a rather straight task like this for too long a time. But now do it again this coming week only five times. With a great deal of joy, Hilda. Not somber.

QUESTION: (Betty Fox) You told me that I should get up when the alarm clock rings and I was able to do it. (.....?????) And Monday the alarm clock rang and I got up. But the clock on the wall was too early so I went back to bed.

ANSWER: Which is the best clock now to work with?

Q: Well, I think that my alarm clock was wrong.

A: Then there was something wrong with you, wasn't there? Why do you do it? You see?

Q: Well, I was away over the weekend and....

A: No, no. There is some reason for that. No, why do you do a task?

fulfilling the requirements of ordinary life as well as I can. But while I do this, I am asleep to that. That is, I do not know that I do it. It is very difficult thing ~~x~~ to understand because if I want to have any idea of what it is to become pbjective, and I do not need it in my ordinary life at all. And the very fact that I want to wake up because the alarm clock goes off, that does not make any difference. Unless I connect it with something that I know I do not have at the present time, and then I am reminded that I wish to wake up to myself as I am then. How much have you had?

Q: I read "In search of the Miraculous".

A@ Well, have you ever read there about to be awake, to work on oneself? And did it have any meaning?

Q: Yes.

A: Good. Then let's come back to that. And if the alarm clock goes off and you happen to think about your task and the reason for it, why don't you then use that moment to try to wake up. Anything that in life can help me to remind me to remember myself, I am very grateful for: task or no, ~~task~~ friends or enemies, myself or not, experiences of one kind or anohter. It does not matter, provided ~~to~~ I am led to the possibility of not only thinking about it, that it would be worthwhile to wake up, but ~~actually~~ ~~conviction~~ doing it. And to convert then that kind of feeling into the catuality of making an effort to be awake to myself. It is a simple thing. And it is usually forgotton because I find myself constantly going in the direction of thoughts anout work or association with work. or. in --

way or other it feels good that I am engaged in something that looks like work. And I do want to make the attempt to work. And, unless I make the attempt to work, I remain absolutely the same kind of human being as everybody else is. And it is really not for the reason that I would like to distinguish myself from the others, but there is some definite reason why a person ought to become what he is not at the present time, when he realizes what he is. And, if I am a dreamer or a sleeper or an automaton or a mechanical some kind of piece of meat that runs around and hopes that he can think at the proper time and feel and stop his feelings when he does not need them any more, and is able to do physically certain things that he now, at the present time can do and is proud of it and he has love for himself and he really believes that he is not just somebody but somebody else, if you know what I mean. If he is that kind, then he needs work. But it does not mean that everybody needs work. And the wish is based on the realization of that what I am; incomplete as I am, unharmonious as I am. If I see that, if I see how terrible I am, then maybe I want to do something about it. So, a task is for that reason: to do something about it. You understand now? You have understood.

Q: Yes, I think I have.

A: But you have forgotten.

Q: Well, in respect to getting up, I did not observe myself, except for the fact that I did not particularly like getting up.

ANSWER: We make another task now. Every morning or every day, you read ten pages in Ouspensky's book. Make notes whenever it has to do with anything that refers to: to wake up, to remember yourself, work on oneself and what he says about it. Alright? There is a lot of material that has no reference to it, you know, that you can forget about. Ten pages a day for one week. Can you do that? Can you find the time?

Q: I will try.

A: It will take you a half hour and maybe, with the notes, longer. It is like a study. Almost like research. And to see what is written in the book, in that book, regarding the possibility of man's development. That is what we are interested in. We would not be sitting here if we were not interested in the evolution of man. We are not here just to talk about the blue sky. And all the various (...?) as they are; what we talk about: getting up at a certain time, doing certain things at a certain hour, study one's tensions, become aware of oneself, to do sensing and so forth. That is, that I must know by this time that that what I am, I am really not at all a man. If I see that, then I will work. If I do not see it, I will never work because I will not ~~see~~ see the necessity for it. Alright. You try it. Do not do it for me. You do it for yourself. I am not living your life. You know? All I can do is to tell you, "Please wake up."

QUESTION: (Elizabeth Schaley) (Largely inaudible) .... difficult to show my feelings or emotions in my movement without my mind interfering. (.....???)

ANSWER You found one thing however. That is whenever you have a feeling that it is immediately expressed in some form of behavior of your body, isn't it? Did we talk about the possibility of seeing that that body behaves in a certain way and then try to change only the manifestation of the body without effecting the feeling?

Q: I don't know.

Q: Do you ever get angry?

A: Yes.

Q: When you are angry, you show it on your face. You have a certain posture that belongs to your anger.

Q: Yes. I know what you mean.

A: You know what I mean. You are angry now, and instead of showing it on your face as if it is an angry face, you make it smile. Can you do that?

Q: Yes.

A: Good. You try.

Q: ????

A: Yes. Now you change the movement.

Q: But especially with emotions that I want to show.

A: Yes, but especially the emotions where you want to show it one way, now you want to show it another way.

Q:??

A: Yes. It is much more difficult because particularly when you show it with other people, you kind of make them

think there is something the matter with you. And very often you really do not have any particular feelings unless you meet someone.

Q: This is not even with people around me.

A: By yourself you have a lot of emotions?

Q: Like a feeling of happiness for instance.

A: By yourself? How do you express it?

Q: I just don't express it.

A: Oh yes ypu do. Of course you do. Don't you even say, "How qonderful." For instance, you are in your room or your apartment and the whole think looks as if it is just marvelous; don't you ever say, "How wonderful. How nice to be alove. I am so glad." You stretch your arms. " Isn't it nice?" When you get up and you feel really....

Q: I only know it by 75per cent thinking.

A: Yes, but don't you express it?

Q: I notice that many times I don't I get stiff. (...????)

A; Then undo that. Do you ever stretch after you get up out of bed so that the blood circulates through your body? Does it give you a good feeling? You feel very much alive then? Alr ght, now emphasize that. Do more. You have a feeling that you are alive. Now you walk briskly uo and down the room. You know, as if you can move mountains. Do you have that feeling that you cab conquer the world?

Q: Yes.

A: Good. Emphasize it so that really your body starts to express a feeling you have. It may be different kind of expression. It does not matter what it is. Maybe aspiration; maybe a sacredness, holiness, a feeling of religiousness,

a feeling of charity, of love, of pity, anything of that kind, whatever it may be. Emphasize the physical behavior so that first you get your body to express certain things. When it has expressed certain things, then change it into another expression. If you think it is only 75 percent in your mind, I think you are wrong. But it may not be very much.

Q: It stays in my mind instead of being expressed.

A: Now you make it express. You make it come out. You make it behave, as it were.

Q: ?????

A: You have to help your mind a little bit. And you can do it by means of your body. You see the direction? What I mean?

Q: Not completely.

A: When you say "Yes", can you say it whole heartedly, with all the force you have?

Q: Yes. It is difficult.

A: But you can do it?

Q: Yes.

A: Good. When you shake hands with someone can you really put almost your heart and soul in it?

Q : Yes.

A: When you like something, can you really say, "Boy, this is marvelous."

Q: It will be very different for me.

A: Of course, I know it is very different for you. Also difficult or not difficult?

Q : ???



ANSWER: I know what you mean. I am only telling you now what you ought to do.

Q: I do not think it ~~is~~ really difficult.

A: Then do it. Whenever you can emphasize any form of ~~you~~ your behavior, do it. You have an idea it is not so difficult. It is extremely difficult~~x~~ for you. You will find out. You will object to it. You do not want to do it. You will find all kind of reasons why not to do it. It ~~will~~ require a great deal on your own part to try to make such emphasis physically as an expression of your feeling. Your mind will be all the time in the way. Your mind will constantly prevent it. ~~Yes~~, and that is exactly why it is so difficult. Alright. Let's try. You can select the form ~~so~~ of behavior ~~that~~ you wish. Things that are a little closer to you; that you feel you can do it. Don't start as yet with something that is impossible. Alright. You try Elizabeth.

Q: Yes.

A: I would almost say, "Say it wholeheartedly". Alright.

QUESTION: (Charles Whittenberg) Last Christmas you were talking about certain plans for the year and this year would be a little ~~but~~ different as far as some of us if we wish. I decided at that time that I would read Gurdjieff's book. And I have been doing that. And it is now April. And I have also been trying to ponder at intervals when I was in a rather relaxed condition, something about the book that I believe might have hit me at a particular point: How I could sort of make my own in a very very simple way,

in a very easy way of just sitting down and thinking.

ANSWER: How far are you now?

Q: I am almost to the cahpter of Beelzebub in the U ites States of America. I am just reading it, as he says, with the attention that one gives your morning paper.

A: That is right; like you would read an ordinary book.

Q: That is exactly what I am doing.

A: How many pages do you usually read in a week, approximately?

Q: I think that depdns on the actual part of the book I am in. There are somethat I have to read in very very small chunks.

A: You don't skip though?

Q: No.

A: And if you don't understand, you just forget it.

Q: I go on.

A: And when you say you make notes and you ponder, don't ponder too much. Immediately, of course, the sentabces are lost. It gets your gpat somehow or other and you would like to know about it and why he does this and so forth. Do not pay too much attention to it.

Q: The reaction that I have to the book that I ignore, or try to, is that the book makes me ~~ferious~~ ferociously angry.

A: That is good.

Q: Fwrosiously angry. I say, "I would like to destroy you".

A: Yes. Aside from that you do not understand why he does it that way. And it is quite right. And it will give you something that will desroy something in you also. It is not that you would like to destroy him. You start to

question things. And here is a man who apparantly knows what he is doing. At least we will assume that he does. And he has written a book that is full of nonsense sometimes. And, as I say, such long sentences that you do not understand, as it maybe he was German. Why can't he come to the point right away? And the mnay different words that he uses also for a certain reason and you do not know what for, but ther are there. You have to have a total picture of the book first. Here is something that is Earth, considered as if someone from outside of Earth comes down for a very special reason. And there is a little boy, his grandson, who is interested in these slugs as what we are. And he describes simply certain experiences in coming down at different times, certain descents, certain conditions on Earyh which can be cor-rceted and are being corrected in a certain way. And, in general, one gets to it, one comes from it by having a vision quite a distance away from your ordinary life, but looking at Earth and looking at it with a great deal of interest. And all the time he will tell Hassein that those creatures which interest you. And when he talks about Mars and the telescope he has, of course he is talking about objective observation of such people. And they are submitting to this or that, wrs or certain conditions which they live and whatever their experiences are. And all the time, by means of these little trips and doing certain things and coming back, he touches certain conditions of life that are comparable to conditions of your own life psychologically. And I get ~~some different~~

therefore a viewpoint as if I am looking at it impartially. I see what happens. And very much it is like ants doing this and that and so forth. Sometimes I do not even understand why they do this kind of thing. But, the benevolence of Beelzebub in coming and also fulfilling his own task since he has been sent here, becomes quite apparant, because, by means of it, he now <sup>wishes</sup> ~~sithes~~ to educate his grandson in some way. His grandson happens to be emotions. Beelzebub is the brain. Ahoon is the body. ~~A~~ And there they are talking, as if we are talking. And this kind of, almost separateness from the book, will enable you to get over certain passages in the Arch Absurd where the sun neither heats not lights and statements of that kind which are completely imcomprehensible. And, for the time being, you do not have to comprehend because the story continues and goes on. And it becomes a little bit more descriptive in the American chapter. And then there are another couple of chapters afterwards on religion which really starts to make you think. And then ~~x~~ the question of war. And then he ends up finally with "From the Author" with a variety of different ideas are very very interesting, even from an ordinary standpoint. So one has to read the book just like a book. And then, in that process, certain forms of ordinary thinking are a little bit destroyed. And you start yo question yourself every once in a while: Is he right or am I right? I do not understand him and I do not understand why he puts it that way.

My experience is different. And I start to question. And my mind starts to function a little differently from an ordinary book that I just enjoy, like a novel or where it requires a certain form of study. This disturbs me. And the disturbance means that my mind starts to function just a little differently, so that after I have read it and I want to read again, I read with a different kind of mind. And because of that difference, I will then find in the book certain things that I do not find in the first reading. So, it is very good. Simply continue. It is excellent. And I wish that everybody would read the book. Just read it. Who has read the book? All through? Finished, without skipping? Who has read it for the second time? Good. Who has read it for the third time? Oh my, not too many however. Should be more. It is a very good thing Charles. Continue with it as often as you can. Try to finish it a little quicker.

QUESTION: (Taylor Morris) (Largely inaudible)... half-hour a day to write and after sixty days, for an hour a day.

ANSWER: Can you spare the time? But you can arrange it so that you can. So far so good then.

QUESTION: (Could only get fragments)... difference between just writing something and writing a half hour a day moves me to write more. The difference in continuing every day, helps me to fashion the day around writing.

ANSWER: You have not skipped, have you?

Q: No.

A: Very good.

Q: (fragments) When I was in Mexico, I spent all my time... ten hours at a stretch... I want to ask about one thing.

A: Wait a minute, When you were in Mexico that was before you started on this half hour a day.

Q: Yes.

A: Because since you have started in this, you have not failed one day. The regularity is very important.

Q: Yes. It seems that there is a tendence that I know that if I only have a half hour a day, I know that I have to get it done. (?????)

A: No, it is true. That is why you will increase it after sixty days to one hour, which is alright. But the regularity of doing it, even if you do not write, that at least you are thinking about it and you associate with it. And that, as an aim, will help you to have towards the book quite a different attitude.

Q: Mr. Nyland, I have a question why I am doing this.???? Some kind of recognition that at this point, if I had to choose between writing and work, I would choose writing and try to work on my own.

A: Is there at the present time a conflict?

Q: I feel that there should n'T be. In a way it is very close to work. It is trying to be conscious about how things are and how I see them. And, in a way, I think it is more than simply vanity because I have never gotten any satisfaction from anything else.

A: That I can understand, that it supplies a certain need. I can also understand that there is a certain vanity involved.

Also that you may do it for the purpose of becoming known a little bit more or to get a better position or to be professionally a little but better known.

Q: It is not for money.

A: No, no. Professionally known does not mean more money.

Q: In a certain way, yes.

A: I think you ought to be clear about the reason why you want to do it, because it is something that you have in mind that you want to put in words for a certain purpose. Because, if you have it in mind, maybe it is not necessary to write it up. Maybe. You see, sometimes the writing may mean for me that I am not clear in my mind, and I want to use the writing on order to clarify it. It is also possible that I could write it since it is already clear in my mind and all I have to do is write it, which is a physical something of simply writing.

Q: Writing clarifies things.

A: At the present time. So, you see, that may be a very good purpose; that the fact of writing it helps you to clarify your mind, that it becomes more your own. If that is the real reason and the only reason, then what would happen after you have written it that you tear it up?

No, no. It is very important to see this because if you are attached to it in some way or other, you; you want to read it again to study yourself. Someday maybe a very good friend of yours or your wife to whom you would like to say, " You know, I wrote that book. Have you ever seen it?" maybe you want to give it to someone in order to

impress, or to have someone read ~~it~~ it and say, "Now this is pretty good", or whatever. You see, I am quite certain it is never pure writing for writing sake. Even if I have in mind that it helps me to write, that it clarifies my mind; I have another aim with it. It is deep maybe, and I do not want to admit it. And it is not that it is bad but I have to be clear and, as I say, by putting in front of myself these kind of possibilities of what will I do with it. For instance, you own a house and there are lots of things in it. And you say to someone, Q It does not matter to me anymore. I built it. I am finished. I have built it; finished." And supposing it burns down. Is it the truth that I say, "I am finished with it"? I am sure I am not. You lose your manuscript somewhere in the subway. You will go thru hell in order to get it back. And again I say, "It is not right", but you have to make sure what are the motivations. Now, another question about if I write and I have the best of motivations for that: I want to contribute something of ~~xx~~ some kind, or I want to clarify my own mind, or I have a feeling that I have something to say, and I want to say it, even if it is for a small circle of people, even if it is in order to help clarify them, that is, that something that does not exist at the present time, you feel you must write because it ought to exist. You know, if I do this, everything that I do has nothing to do with work on oneself. You must understand that. It is quite a different thing from work on oneself.



Q: That is very close to what it is.

A: Yez? How do you work on yourself when you write?

Q: This connects also with the way I try to be aware. I realize that I am not trying to see myself, I am trying to see, period. See colors, see things...

A: That is why I say it, because I am afraid, you see, that you have to really clarify yourself very much about what work means. Work is to be present to oneself. Work is to see oneself, to become aware of oneself, to be objective towards oneself. Whatever I represent, including my physical behavior, everything that belongs to my so-called physical center, everything that belongs to my emotional center, if it is a center or at least a group of feelings centered somewhere in my solar plexus or somewhere in the rest of my body; everything that concerns my mental processes, all that belongs to me and I call it personality. It is me, by which other people know me. It also includes something that is not known to others. It is something of my inner life. I wish to see myself in order to create a path towards my inner life. I want to use my ordinary personality. And I say ordinary simply because it belongs to ordinary life, nothing exceptional about it than simply a matter of living on Earth. I want to use that what I now call trying to see myself in order to remember myself; myself being my inner existence. And I do this by trying to become objective towards this behavior form. So that if I can be objective in seeing that what I am, in all my functions, and primarily my functions

as far as my physical behavior is concerned, but it does not exclude the others. If I can be objective towards my personality, then it is possible, by means of this objectivity, to penetrate into my inner life. And, I assume that if I am after truth about myself, truth about my wish to live, truth about the real reason for my existence as far as I know my life, then I have to go further than the periphery of my appearance. And, by means of work on oneself, I ~~remove~~ make layer after layer of what is my personality more and more transparent so that I can then really become acquainted with what I am in side. This is the aim of work. Now, if <sup>you</sup> I wish to use writing also for that purpose, then you have to see yourself write. You have to see yourself objectively. You have to see yourself engaged in a certain task without having any partiality for that task. Otherwise it is not objectivity. You see how extremely difficult that would be. Because your heart and soul is in the writing. And you want to do it right. And you have an aim with that which is also right. But it is completely different from an objectivity of myself as I am, as I walk, as I behave, as I task, as I think, as I feel, as I am in relation to other people. All of that means simple that the reason why I wish to work on myself is that I know by experience that I am an incomplete human being. You see, if I realize that, that there are limitations for me, that there are certain limitations physically, that I am limited, extremely limited in the range of my feelings, and that my

mind works much more automatically and by association than by real thought, then I must see that that what I am as personality is really a mis-nomer when I apply the word man. It is not at all ~~am~~ a man. It is an incomplete, little bit of animal sometimes, who goes left and right in accordance with circumstances. And all I am, what I call my wonderful personality, is nothing else but a reactor to outside circumstances which, when they change, I change. And there is nothing in me which I could really call, not only original, but that I could call real. In addition to that what I am, when I so-called react towards others, I react with material that is not my own at all, but that I have borrowed from a variety of different sources and I call it education of some kind. But you see the point. If I wish to work, it is quite a different thing from writing a book, creating a painting, doing anything as far as ordinary life is concerned, which can be very very useful, but it is not work in myself. In other words, I try to find what is the relationship between man and God. It is not that I wish to be religious about that. But it is my inner life and it is something that concerns me, that I know by intuition and sometimes by very straightforward admission to myself that that is the only reality.

Q: (fragments).. my definition of what a novel is, is a path to himself .... is to reach God.

A: It is not writing a book. How do you mean? What do you want to do with the book? Do you write about work or do you work? Isn't there a difference between writing about

seeing yourself and seeing yourself?

Q: ???

A: Alright. Now is there anything in your book that makes you see yourself? By means of changing the energy that now goes into writing, that at certain times is changed into a direction of yourself, to become aware of yourself?

Q: It is hard for me right now.

A. Of course it is hard. It is impossible. It is absolutely impossible. I can assure you. You can not do it. Because you are engaged in something that requires all of your identification. Work means non-identification. Work means impartiality, let alone the fact of simultaneity which is a very difficult thing to understand even. Work on oneself means I become aware of myself doing whatever I do, whatever I think, whatever I feel.

Q: I cannot stop writing.

A: Oh no, don't stop, for heaven's sake. You continue with that, but you must not mix it up. You must not have an idea that you are doing work because you are not. If there were a choice between that and work, your choice would be completely wrong in my opinion if you chose writing. Writing almost anybody can do. You do not have to be very very clever. But work not everybody can do. And work is much more important for anyone's life than any amount of so-called physical, intellectual and emotional labor. By ~~me~~ means of work, by means of trying to find the truth of myself, I will find a place for myself. I will find the reason why I live. I will find, for myself, the knowledge of how to be. And it is that what really relates me towards

my inner life and can ultimately relate me towards the rest of what I call higher being. If I have that kind of a concept of life, if I once assume that people on Earth are not the only beings in existence and my life on Earth happens to be because I was born and because I will die, and if I will assume that nothing else exists, then I can be very happy on Earth. But if I must believe, which of course, every person in his ordinary common sense must admit that there is something else beside that, then it is worthwhile to find out what it is that is also there and can I find it. I will not find it by writing a book. I will find it only by introducing something of a different kind of nature because that what I am looking for is a pearl of great price. It is objectivity.

Q: ??

A: I do not think so. I think it is very necessary to continue writing but you should not give up work. No. Not at all. Work means that in certain ordinary forms of behavior you can work, and at the same time, continue with what you are doing. And, as a matter of fact, it is the only way because where will the energy for work, with a capital W, come from? Only from that what I have now in my personality because there is nothing else. I can not sit quietly and hope that God will smile on me. ~~But~~ He will not do it. And I cannot hope for anything, of that what I call essence in me, that it will by itself develop because it has never done so. As a matter of fact, everything in ordinary life has been built to cover up that what was sacred in me. If I say I have a conscience,

where is it? Dependant on the morality of where I live. Do I really know? I don't. Am I real or do I have a being? I must say no. I do not. I exist, yes. Do I have certain functions? Yes. For ordinary life - wonderful. But for that kind of understanding of the meaning and aim of my existence, if I assume that I am not the only thing that exists and if there are other things belonging to, let's ~~xx~~ call it with a big word, universe. But don't let's get too far away. Planets and sun is enough. Why is it that they also and that also exists? Why is it that there is something in me that I once in a while call God, which I do not understand at all? But towards which I sometimes pray because I hope for something of a better understanding within myself and within my life. If I believe that there is a possibility for that kind of knowledge, that is, that kind of experience of being in unison, you might say, to become one with something of a different kind of matter, then I myself must become such that I actually could fuse with that. And it is this inner wish, this inner questioning, this kind of questioning that does not allow me to sleep that will really become a motivating force for one's life. And on the basis of that, of course, my life must go on. But I have to bring God down to Earth almost. I have to become as if heaven is within me. And then, the rest of the things, including writing books, including becoming a good man, including being kind, including being whatever I wish to be, then for other people that all can be added, but you can not give anything unless you have something. And that what I have

is stupid. Everybody else has that. There has to be something different, of a different kind. Otherwise I will give stones for stones, but not bread.

Q: (Something about success)

A: Yes. In ordinary terms of life, certainly it can be quite successful. It can be read by many people. There is no objection even to be respected for it. It is quite right. And sometimes that may be an aim. It may ultimately help you in certain ways, also giving you a certain self-respect because it represents a form of energy of stuff that you apply to it at the expense of certain other things. It is not at all to be minimized. But you mix it up, or rather, you compared it with work and therefore I said it is not that.

Q: I am very identified with it.

A: Of course you are. Why shouldn't you be? Father and mother are identified with their children. How can they be impartial, about it? It is an ordinary form of life. It belongs to life but it has nothing to do as yet with the possibility of evolution. And, if I am interested in evolution, whatever form it takes, then I have to look at life from a little different standpoint. I have to say: What is there in life that is useful for that purpose? If that purpose becomes really what I want to become, or what I see that is possible for me or could give me a satisfaction that I then have inner peace? You see, work is only for those people who have questions and keep on having questions and want to fulfill them or want to find an answer; want to find an answer in life, when life itself as we know it, does not give it. And therefore it is not easy

for those who are young already to have that kind of ambition. But, as one grows a little older and you get more and more, let's call it, monotonous about it, what is there then that can still keep a person alive as if when he gets up in the morning he says, "Thank God I am alive." For what? To drink tea or coffee? Unless he has that kind of ambition to wish to be, or to wish contact with something outside of himself so that by means of that if he can bring about that kind of contact with infinity, with His Endlessness, with Absolute, with God, with the sun, with whatever it is that he calls himself as his essential being, that what is absolute in him. And he wishes now to introduce that in his ordinary life as if it comes from there and not just because it happens to be on the periphery or it happens to be touched off because someone else effects him/ When is a man ~~an~~ a man? When he works from inside out. Not everybody. Only then can he do. Only then can he be. Only then can he think. And only then can he feel. I am talking about that aim. As I said a little while ago, that is why we talk. Because we do not want to talk about anything else but that. But about that we will talk. And how, if it is possible for any one of us to work, how to become clear, how to work, what to do about it, what we can do, and the little tasks and the discussions and the variety of different things ~~x~~ which we happen to think about, all might be helpful for that purpose. For that, we come together. For that we sit. For that, when we go, we probably remember. We must remember. If we do not remember it, what will happen to us?



Simply ordinary existence and then death. So, let's try to work if we can. Let's try to remember. Let's try to remember what we really want to do. What is ~~it~~ it when we are alone and we are quiet that we then remember of ourselves and our aim? And then maybe we can pray when we are in all silence allowed to pray. Maybe then we will live. So maybe next week, we will, I hope, we will meet again. I wish you all good luck. Goodnight.